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Solomon, in Legend	Three Rings.	Wachnacht.
and Folk-Lore.	Tooth.	Wandering Jew.
Superstition.	Tree-Wedding.	Water.
Talisman.	Vampire.	Weather-Lore.
Tashlik.	Vergil.	Witches.
Tekufah Drops.		

FOLK-LORE OF CRIME. Dr. Albert Hellwig, of Köpenick, near Berlin, Germany, has issued a *questionnaire* concerning "criminal superstitions." The *questionnaire*, which appeared in the "Zeitschrift für die gesamte Strafrechtswissenschaft," vol. xxvii (1905), pp. 335-338, is as follows:—

1. Many people believe that a perjurer will not be discovered if he employs certain mystical means; *e. g.* if, in swearing he holds his left arm at his back, turns the palm of the hand raised in swearing towards the judge, mutilates the words of the oath-formula, has sand in his boots, etc. (See on these points the author's detailed article on "Mystische Zeremonien beim Meineid," in the "Gerichtssaal" for 1905.) Are such beliefs known?

2. Do thieves often ease themselves while at the place of robbery? How? Why? Where? Are the excrements covered? Do habitual criminals only do this? Are such terms as "watchman," "night-watchman," "serjeant," "picket," "sentinel," "shepherd," or similar native or foreign terms, applied to human excrements? What is the idea of the folk, the criminals, and the persons who answer this *questionnaire* concerning the meaning of these terms? (See the author's "Einiges über den *grumus merdæ* der Einbrecher" in the "Monatsschrift für Kriminalpsychologie und Strafrechtsreform" for 1905.)

3. Are any superstitions known that could give occasion for theft? (See the author's "Diebstahl aus Aberglauben," in the "Archiv für Kriminalanthropologie und Kriminalistik" for 1905.)

4. Are any superstitions known that could prevent or hinder theft? *e. g.* women with child must not steal because their children would become thieves; one must not steal on certain days or in certain places, or steal certain things, else bad luck would be incurred. (See the author's "Diebstahl verhindernder Aberglaube" in the "Archiv für Kriminalanthropologie.")

5. Is the criminals' superstition known, that in order to prevent discovery one must leave something behind at the place where the crime was committed?

6. What is known about the "religiosity" of criminals? Are "letters from heaven" found among them? Do they go to church? Do they pray? Do they believe in a God? Do they rely on the help of God in their acts, or on that of some special saint? Do they keep consecrated objects for talismans, *e. g.* a candle, the eucharistic wafer, etc.? Do they believe that by confessing they will have an easier means of being absolved again?

7. Does the folk believe that gypsies steal children? Where? Has it really ever happened? (See the author's "Zum Kinderraub durch Zigeuner," in "Die Polizei" for 1905.)

8. Are "the sixth and seventh books of Moses," "the Spiritual Sentinel," "Faust's Spirit-influence," "The Romannsbüchlein," or other like "books of magic," known among the folk? Has the belief of the folk in such worked harm?

9. Are rabbits' paws and beans used as talismans by criminals? Have they any other superstitious use?

10. What popular remedies for epilepsy exist? Is the blood of an executed individual considered specially effective? Is the epileptic thought to be possessed by the devil?

11. Is there any concrete case known where fortune-tellers have done harm, *e. g.* caused suicide, family quarrels, crimes, etc.?

12. Does the belief prevail that women with child must not take oath, lest their children to be born have much to do with the court? Are cases known where, for this reason, evidence has been refused?

13. Does the belief prevail that pederasty, sodomy, or lewd intercourse with children or virgins will heal sexual diseases?

Dr. Hellwig has made the subject of the folk-lore of crime a special study and would be glad to have answers to his *questionnaire*, newspaper items (with exact title, date, place), references to literature of an out-of-the-way sort, and other information sent to him at his address: "Köpenick bei Berlin, Hohenzollernplatz 5, ii."

Reference may also be made here to an article by Dr. Hellwig on "Aberglaube und Strafrecht," in the "Unterhaltungsbeilage zur Täglichen Rundschau" (Berlin), Nr. 220 (19 September, 1905).

BIBLIOGRAPHICAL NOTES.

BOOKS.

HENRI COUPIN, Docteur ès sciences, Lauréat de l'Institut. *LES BIZARRES DES RACES HUMAINES*. Paris: Vuibert et Nony, 1905. Pp. 287. With 214 fgs. and map.

This popular presentation of the fads and fancies of mankind traverses a wide field: clay-eaters, insect-dainties, gluttony, cannibals, fire-making without matches, Lilliput land, sports among savages, primitive telephones, hair-dressing, negro music, feasts merry and sanguinary, animal-fights, marriage and nuptial ceremonies, children among the various races, primitive counting, artificial deformation of the body, tattooing, coquetry, arms defensive and offensive, peculiar beliefs, dwellings and houses, greeting and salutation, death and burial.

On page 12 we learn that the edible ants of Brazil are dressed up as little dolls, and on page 246 that the inhabitants of the Cyclades salute each other by throwing water on their heads. Quite a collection of terms for "Good day!" etc., is given on pages 245-248. The Australians (p. 34) declare that while the flesh of the blacks is savory, that of the whites does